



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Tabaraka</i> ¹ (He firmly bestows as accepts multitudinous goodness and worthiness) Who ^a by His Hand ^{w2} (is) the proprietorship; and He (is) over every-thing Omnipotent.	تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
2. Who ^a [He] created the death ^x and the life ^w to essay you ^b [He] which (of) you ^b (is) <i>ahsa'no</i> ³ (perfecter and beautifuler) a work; and He (is) The Mighty The <i>Ghaforo</i> (iterative Forgiver).	الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾
3. Who ^a [He] created seven Heavens ^w (in a manner) superposing ⁴ ; not [you ^s] see in <i>Ar-Rahman's</i> creation of a disparity ⁵ ; so let-return [you ^s] the sight; do [you ^s] see of a rift.	الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾
4. Afterwards let-return [you ^s] the sight twain-recurrences ^w transposes to you ^s the sight <i>keha'sean</i> (spurned-humbled/ contemptible/ driven away), while it ^x (is) <i>baseeron</i> ⁶ (that which is: cringer/ fatigued/ exhausted).	ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾
5. And <i>laqad</i> (verily, already and affirmatively) We adorned [the] Heaven ^w (of) the world by lamps ^x ; and We made it ^{w7} a stoning for the Satans; and We prepared for them torment (of) the <i>Sa'ere</i> ^w (intensely kindling Fire) ^w .	وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾
6. And for whom ^r disbelieved they ^z by their Lord (is) Hell's ^w torment and wretched (is) the destiny.	وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَتَسَاءَلُونَ الْمَصِيرَ ﴿٦﴾
7. <i>Edha</i> (when/ whereas) (had been) flung they ^z into it ^w they ^z heard for it ^w a gasping while it ^w <i>tafooro</i> (boils/ gushes).	إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورٌ ﴿٧﴾
8. [It ^w] almost severs from the exasperation; everywhen (had been) flung in it ^w adrove, asked them its ^w <i>kebazanato</i> (custodians/ wardens): has not <i>ya'atekom</i> (come to you ^z) <i>natheeron</i> (iterative warner).	تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾
9. Said they ^z : <i>bala</i> ⁸ (certainly-not); <i>qad</i> (already and affirmatively) came (to) us <i>natheeron</i> (iterative warner); then we denied and we said: not Allah <i>nazzalla</i> (iteratively descended)	قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ

¹ See the *Lexicon* attached to this *Translation* for this important word “تَبَارَكَ” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!

² Some maintain that the “hands” are symbols of divine Might or Power!

³ There is no English word for أَحْسَن = *ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

⁴ The word “طِبَاقًا” is “حَال,” i.e. adverbial! But since in English there is no adverbial equivalent for “superposing” so I parenthetically introduced “in manner” qualifying “superposing!” Additionally, The word “طِبَاقًا” is an epithet, i.e. an *adjective* bearing multiple meanings: (1) plural: for طبق (“جبل و جبل”) or plural for طبقة like “(رُقْبَة و رُقَاب)”, and (2) an infinitive noun for ا! See الدر المصون لـ “احمد الحلبي”!

⁵ Including distances, sizes, or general nature of such creations!

⁶ The word “حَسِيرٌ” could mean (1) “حَاسِرٌ” = “he who cringer/exhausted,” or (2) “مَحْسُورٌ” = “he who is made apparently fatigued!” See الراغب!

⁷ The pronoun “ها” in “جَعَلْنَاهَا” belongs to “المصابيح,” see القرطبي!

⁸ The word “bala” = “certainly-not” is absolutely not synonymous to “yes” = “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

of a thing; <i>en(not)</i> you ^f (<i>are</i>) except in a misguidance/-waste big.	أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿١﴾
10. And they ^z said: had we were hearing or cerebrating, not we were in companions (<i>of</i>) the <i>Sa'ere</i> ^w (<i>intensely kindling Fire</i>) ^w .	وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿٢﴾
11. So they ^z acknowledged by their offense; so far-away ⁹ for companions (<i>of</i>) the <i>Sa'ere</i> ^w (<i>intensely kindling Fire</i>) ^w .	فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿٣﴾
12. Verily who ^r <i>yakhsshawna</i> (<i>reverentially-fear they^z</i>) their Lord by the invisible, for them (<i>are</i>) a forgiveness ^w and a remuneration ^x big ^x .	إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٤﴾
13. And let-conceal you ^z your ⁿ say or let-disclose/-louden ¹⁰ it ^x you ^z ; verily He (<i>is</i>) Omniscient (<i>by</i>) the chests' possession.	وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾
14. Does not know Who ^a [<i>He</i>] created ¹¹ ; while He (<i>is</i>) The <i>Lateefo</i> ¹² (<i>fine/subtle/gentle/and protector</i>) The Proficient.	أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٦﴾
15. He Who ^a made for you ^b the Earth ^w <i>dhalolan</i> (<i>submitter^w - /submissively-submitter^w</i>); so let-walk you ^z in its ^w extremities ¹³ and let-eat you ^z from His <i>rez'qe</i> ^x (<i>virtuals for sustenance</i>) ^x ; and to Him (<i>is</i>) the resurrection.	هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿٧﴾
16. Have you ^z secured (<i>yourⁿ selves from</i>) Whom ^p [<i>He</i>] (<i>is</i>) in the Heaven ^w to [<i>He</i>] implodes by you ^b the Earth ^w then <i>edha</i> (<i>suddenly/ whereas</i>) it ^w sways.	أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿٨﴾
17. Or have you ^z secured (<i>yourⁿ selves from</i>) Whom ^p [<i>He</i>] (<i>is</i>) in the Heaven ^w to send [<i>He</i>] on you ^b <i>hasseban</i> (<i>stone-storm</i>) then you ^z will know how (<i>was</i>) [<i>My</i>] <i>nathee're</i> ¹⁴ (<i>iterative warner/ warning</i>).	أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿٩﴾
18. And <i>laqad</i> (<i>verily, already and affirmatively</i>) denied who ^t of before them; then how [<i>was</i>] [<i>My</i>] <i>na'kee're</i> ¹⁵ (<i>demur/ reproof</i>).	وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٠﴾
19. Have [<i>and</i>] not seen they ^z to the birds above them (<i>are</i>) spreaders (<i>of</i>) their wings ^x and folding it ^w ; not hold it ^{w16} except <i>Ar-Rahaman</i> ; verily He (<i>is</i>) by every-thing <i>Ba'sseeron</i> (<i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i>).	أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَتْ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١١﴾

⁹ The word “سحقا” means *far-away for them from Allah's mercy!*

¹⁰ The word “اجهروا” rooted in “جهر” bears at least *dual* meanings: (*disclose versus conceal*) or (*louden versus quiet/ silent*)!

¹¹ This is “disapprobatory (condemnatory) interrogative, implying negation”= “سؤال إنكاري و تقريري” i.e. inquiry, which *disapprove* and *condemns* the addressees for driving the situation to such an inquiry!

¹² The word “لطيف” = “رفيق” in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both! See *Additionally*, when the word: “لطيف” is ascribed to Allah it becomes *one of Allah's* most beautiful *attributive characteristics*, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! So, the only available resort is *transliteration* and *parenthetical explanation*!

¹³ Originally the “مناكبها” are the human-shoulders! However the word was borrowed for figurative speech for when referring to the extremities (ends) of the Earth, like the mountains, the various remotes areas and ways of the Earth! See *القرطبي*!

¹⁴ The speaker's pronoun “ي” in “نذير” by Arabic (linguistic) Rule, is *omitted*, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*

¹⁵ Ibid only regarding “إنكير”

¹⁶ The reason for “it^w” (i.e. in the *feminine*) in the two instances in this *Ayah*, is because in Arabic, although “bird” is singular but it also is a plural, but it is a “جمع تكسير”=broken-plural, therefore the reference to it must be *feminized*!

20. Yet ¹⁷ who ^a (<i>is</i>) this who, he (<i>is</i>) soldiers for you ^b succoring you ^b from lesser than/without <i>Ar-Rahman</i> ; <i>en (not)</i> the disbelievers except in beguilement.	أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكَ يَنْصُرُكَ مِنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾
21. Yet ¹⁸ who ^a (<i>is</i>) this who <i>yarzoqokum</i> ([<i>he</i>] gives you ^b provision/victuals for sustenance) ^x <i>en (if)</i> [<i>He</i>] withheld His <i>rez'qa</i> ^x (provision/victuals for sustenance/rain) ^x ; rather they ^z persisted in recalcitrance and an aversion.	أَمَّنْ هَذَا الَّذِي يَرْزُقُكَ إِنِ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍ وَتُنْفُورٍ ﴿٢١﴾
22. Is then who ^p walks [<i>he</i>] <i>mukebban</i> (bending-down) over his face more aright-guided or who ^p [<i>he</i>] walks level-/even on <i>Sseratten</i> (road/way) straight.	أَفَمَنْ يَمْشِي مُكَبِّيًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾
23. Let-say [<i>you</i> ^s]: He Who ^a established you ^b and made for you ^b the hearing and the <i>abssa'ran</i> (insights/-discernments) and the <i>afedata</i> (keen-preoccupation of the hearts); little <i>ma</i> ¹⁹ (surely) thank you ^z .	قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾
24. Let-say [<i>you</i> ^s]: He Who ^a <i>thara'akum</i> (propagated you ^b) in the Earth ^w and to Him (<i>are to be</i>) thronged you ^z .	قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾
25. And they ^z say when (<i>is</i>) this the promise ^x ; <i>en (if)</i> you ^c were <i>ssa'dequeena</i> (always truth enforcers).	وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾
26. Let-say [<i>you</i> ^s]: verily only the knowledge (<i>is</i>) <i>enda</i> (by munificence of/by Rule of) Allah; and verily only I am <i>natheeron</i> (iterative warner) manifest.	قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾
27. Then <i>lamma</i> (when/whence) they ^z saw it ^{x20} a nigh-she ^y (<i>had been</i>) displeased faces (of) whom ^r they ^z disbelieved and (<i>had been</i>) said: this (<i>is that</i>) which ^x you ^c were by it ^x claiming/pleading.	فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾
28. Let-say [<i>you</i> ^s]: have you ^c seen <i>en (if)</i> perished me Allah and whom ^p (<i>are</i>) with me, or <i>ra'hemana</i> ²¹ (mercy-gave us [<i>He</i>]); then who ^p [<i>he</i>] havens the disbelievers from a painful torment.	قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾
29. Let-say [<i>you</i> ^s]: He (<i>is</i>) <i>Ar-Rahmano</i> we believed by Him and on Him we trusted; so shall know you ^z who ^p [<i>he</i>] (<i>is</i>) in a misguidance manifest.	قُلْ هُوَ الرَّحْمَنُ عَاطِمُنَا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَغْنَوْنَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾
30. Let-say [<i>you</i> ^s]: have seen you ^c <i>en (if)</i> became your ⁿ water <i>ghanvran</i> ²² (ground-deep-drain) then who ^p [<i>he</i>] comes (<i>to</i>) you ^b by a water <i>ma'een</i> (ever-flowing).	قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

¹⁷ The “p” in “أَمَّنْ” = “يَل” i.e. “yet, rather” see إعراب القرآن، لمحمود صافي or احمد الحلبي

¹⁸ Ibid!

¹⁹ The particle “ما” is for intensity of paucity! See إعراب القرآن، لمحمود صافي

²⁰ That is the realization of Allah's promise of resurrection and individual accounting!

²¹ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “or *ra'hema* ([*He*] had mercy-given) us,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: or *He mercied* us” which cannot be said in correct English, as there is no such word as “mercied”

²² That is it drained deeply into the ground!